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of southern India in a convenient form, and the defects have been pointed out only to caution the anthropologist who may have to use it. On the whole the work shows Mr Thurston to be more of a collector than a scholar or investigator.

As things stand now the preparation of an index volume becomes necessary, and this task may give the editors an opportunity to make some useful additions and corrections.

It would have been better had the editors prefaced to their catalogue of castes a general picture of the population—a picture of the hierarchy of castes, of their usual occupations, of the religion of different social strata, etc. Such a picture would have enabled a foreign reader to go through the work more intelligently. Mr Thurston ought also to have given at least a rough presentation of his sociological theory in collecting facts. Such a presentation would have enabled the reader to find out the limits of his inquiry rather more exactly. It would have been well to have called attention in the preface to articles on subjects like Albinos, Tali, Jew, Chinese-Tamil Cross, Eurasians, etc., for it is not likely that a reader would think of looking for them in this work unless he is previously informed of their existence.

Regarding the comparative reliability of the different classes of data in this work, the following remarks may be made: (1) The anthropometric data, which by the way are from measurements taken by Mr Thurston personally, are authoritative. They are the best data we possess on the subject and form the most reliable part of the work; (2) the descriptive facts gathered regarding various tribes and castes may also be trusted but not absolutely; (3) the historical discussions casually entered in the book are not quite so trustworthy, and the Sanskrit scholarship of the work is very defective.

The reviewer wishes to commend to the government of Madras the admirable plan adopted by the government of East Bengal and Assam of asking competent scholars to prepare and publish separate, scholarly monographs on important tribes and castes, similar to the one on *The Garos* reviewed in the *American Anthropologist* for April-June, pp. 316-317.

SHRIDHAR V. KETKAR.

The Cochin Tribes and Castes, Vol. I. BY L. K. ANANTHA KRISHNA IYER. Madras, 1909. $9\frac{1}{4} \times 6$, pp. xxx, 366, 44 plates.

The title of the work sufficiently explains its contents. The volume before us deals with castes and tribes which speak the Malayali language and are considered as "untouchables" by the higher castes. Mr Iyer promises

to deal with the higher castes in future volumes. This book is free from many of the flaws which I have found in Thurston's work. It does not contain any anthropometric data, as the author has planned to confine himself to descriptions of the customs, manner, traditions, etc., of the various castes. The information contained in the book is well digested and is presented in an agreeable form. The superiority of Iyer's work over Thurston's is partially due to the fact that Mr Iyer is a native of southern India, and partially to the greater care and patience which he has shown in performing his task. The illustrations in this volume are also superior to those of Thurston.

Prefacing it are two introductions, one by John Beddoe and the other by A. H. Keane. Keane's introduction materially increases the value of the work. He takes this opportunity to present his theory of the racial composition of India, and to criticize those of Ripley and others. Though it would be too much to say that Keane has established his thesis beyond doubt, yet in the present condition of our knowledge regarding the ethnography of southern India, his view appears to be more probable than those which he opposes. This theory is as follows:

In the present general amalgam are represented five primary stocks: a submerged *Negrito*, probably from Malaysia; *Kolarian*, *Dravidian*, and *Aryan* who arrived in the order named from beyond the Hindu Kush and the Himalayas; lastly the *Mongul*, mainly confined to the Himalayan slopes. To the Kolarian, Dravidian, and Aryan ethnical stocks, correspond three distinct linguistic stocks, Kolarian being radically different from Dravidian, and both from Aryan. There is therefore no "Dravido-Kolarian" or "Dravido-Munda" mother-tongue, and these and the other compound terms like Indo-Aryan, Scytho-Dravidian, etc., are for the most part meaningless if not actually misleading.

If Dr Keane has any more evidence than what is published in this introduction to support the above mentioned theory, that evidence deserves to be published. Its publication will facilitate further research on the subject.

SHRIDHAR V. KETKAR.

Chinese Pottery of the Han Dynasty. BY BERTHOLD LAUFER. Leyden: E. G. Brill, 1909. Roy. 8°, pp. 339.

This is a publication of the East Asiatic Committee of the American Museum of Natural History—the Jacob H. Schiff Chinese Expedition as stated on the title page. The committee organized to direct the endowment of Mr Schiff appointed Dr Berthold Laufer, explorer and collector, as eminently qualified to take charge of the work, and this gentleman spent nearly